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## POETRY.

From the New York Evangelist.

## MORNING PRAYER MEETINGS.

How sweet the melting lay,  
Which breaks upon the ear,  
When at the hour of rising day,  
Christians unite in prayer.

The breeze wafts their cries  
Up to Jehovah's throne;  
He listens to their burning sighs,  
And sends his blessing down.

No Jesus rose to pray,  
Before the morning light;  
Once on the frosty mount did stay,  
And wrestle all the night.

Glory to God on high,  
Who sends his blessings down,  
To rescue souls condemned to die,  
And make his people one.

## MISCELLANY.

## CONVERSION OF A BLIND MAN.

OR, THE POWER OF THE SCRIPTURES.

"The following paper," says the editor of the Philadelphia, "was put into my hand by Mrs. Snowden at least ten years ago, with the permission to make it public after her decease. The Mr. G. was, I am told, of whose remarkable conversion she wrote, still living; and has ever since the change took place, which is here described, evinced the power of godliness by his holy conduct. He is a sound divine, and a devoted Christian, who calmly waits in natural darkness, but in spiritual light, for the redemption of the just."—V. V. O.

Rev. and dear Sir,—I shall now endeavor to fulfill the promise made to you, some time ago, by giving such information as is within my recollection, respecting the case of Mr. G.—

That gentleman is a native of Philadelphia, has received a classical education, and with every indulgence that a father's partiality could bestow. Brought up in the gay world, it is to be feared there was little attention paid to his immortal interests. After spending the time necessary to acquire a knowledge of the mercantile business, he left this city for the West Indies; where, successful in business; and being in circumstances to gratify his inclinations, visited England, and in London throwing off every restraint, indulged himself in all the amusements and levities of that gay metropolis.

Returning to America, he entered into business in the state of Virginia. There he resided some time, when it pleased the Lord to deprive him of his sight; an affliction looked upon him at that time as insupportable; for he saw not the hand whence it came; but after he was made sensible that he was a brand snatched from the burning, I have heard him often bless the chastisement as the chastisement of a Father.

Mr. G. had weak eyes from a child, but his blindness came on him suddenly. Finding no relief from the physicians where he resided, he left Virginia for Philadelphia; and upon the application of his friends, he and his servant were received into my house as boarders. I found him a man of strong passions, impatient under sufferings, not willing to submit to restraint of any kind.

When the physicians of the city were consulted, they gave him no hopes of his recovering his eyesight. Him they soothed with the promise of a further consideration of his case.

A few weeks after his coming to my house, a gentleman much celebrated as an oculist, arrived in the city. Mr. G. applied to him; he did not tell him that he was an incurable case, but that he would see him again. He bore this very impatiently, observing that life was become an intolerable burden; but that this was a consolation, that he had it in his power at any time to lay it down. It was but to increase the quantity of opium, (he was in the habit of taking opium,) and all his sufferings would be ended. He would see the doctor once more, and if he found there was no hopes of the recovery of his sight, he would certainly put his purpose into execution.

I remonstrated with him on the impropriety of his behavior, alleging that he had no more right to take away his own life than he had the life of his neighbor; and asked him whether he had considered the consequences of rushing uncalled into the presence of his Maker. He said that he had considered it well; and advocated his opinions on this principle, that he was by a merciful God placed on this earth to enjoy the good things of this life, as far as it was in his power to obtain them; that the duties required of him, were to be as useful to his friends in particular, and society at large, as his circumstances would admit of; that by losing his sight, he should no longer enjoy any happiness here; would become a burden to his friends, and could be of no use in the world. The purposes for which life was given him were now defeated, of course there could be no impropriety in laying it down.

I made some remarks on what he advanced as his sentiments, and to strengthen what I said, quoted some passages of Scripture. He treated what I said, in a very light manner, spoke of the Bible as the work of man, contrived to keep the common to men of deistical principles. I then inquired if he had ever read the Bible. He frankly acknowledged that he had not since he left school. I then asked him if he had not read the works of those who were opposed to the Scriptures. He allowed that he had read many works of that kind. If so, I observed he must have formed his opinion of the book, from his avowed enemies. Was this a fair way of proceeding? Was it just? I think you would not act thus uncandidly with the writings of authors whom you had heard spoken against.

This book, you acknowledge, you have not read since you were a boy. All that you know about it, you have from the enemies of the Christian religion. Taking these things into consideration, I hope, sir, you will not again speak against the Bible, as it is a book you have never read since you were capable of forming a judgment of its contents. He apologized for what he had said, in a very handsome manner; acknowledged that he was wrong in speaking as he had; and expressed a wish to have it read to him.

This I declined; and gave my reasons for so doing; which were, that a man thus prejudiced, was not likely to profit by the reading of it. He would most probably avail at, and perhaps ridicule, many parts of it; so doing he would wound my feelings, without benefiting himself, for I considered it the word of God; and my hopes of salvation rested on the truths contained in it. He then assured me on the word of a gentleman, if I would read it to him, that whatever his opinions might be on hearing it read, he would carefully avoid saying any thing that might have the least tendency to wound my feelings or give offence.

There was an earnestness in his manner of addressing me which satisfied my mind that he was desirous of having it read to him, and the next day was fixed upon to begin with the reading of it. I believed he waited impatiently for the hour appointed, for no sooner did it arrive than he sent for me. I observed to him before we began, that as in the New Testament he would find the fulfillment of the promises of the Saviour, I would point those promises out as often as they occurred to me whilst reading the Old Testament, and which it would be necessary for him to take notice of as we proceeded. We began with the first chapter of Genesis. Before we had finished, he stopped me to express his admiration of the language; observing, it was sublime beyond any

thing he had ever read. All attention while I was reading, he regretted very much when I was under the necessity of leaving off.

I believe it was on the second day of my reading to him that he cried out, "What a wretch am I, to have spoken against such a book! a book that I had never read so as to know any thing of its contents!"

I went on reading to him for a few days, according to the plan laid down, which was to read one hour every day, when the distress of his mind increased greatly.

I heard now no more of a second visit to the Doctor; no complaint, no murmuring, on the account of loss of sight. He saw the hand of God in this dispensation of his Providence, and would often say it was less, far less than he deserved. I now called upon some of my religious friends to converse with him, and assist me in reading to him, as my family duties prevented my being with him as much as I could wish. About this time several religious works were occasionally read to him; amongst which were Boston's Fourfold State, Newton's Works, and Hervey's Dialogues. The descriptive parts of the last mentioned work he would frequently request me to pass over. His desire to hear of the doctrines of free grace was so great, that he had not patience to attend to any thing, however elegant, where it had not a tendency to throw light upon a subject that lay nearest his heart. He now neglected no opportunity of hearing the word of God, attending sermon on Sabbaths, and weekly societies as often as it was in his power. His natural disposition, as might be expected, would sometimes get the best of the good resolutions he had formed, thus betraying him into a fretfulness which was troublesome to his friends; and the cause of much uneasiness to himself. Often on these occasions I have heard him lament over a sinful nature; accusing himself of ingratitude to that God, who had stopped him in the career of vice; and by depriving him of the light of day, had enlightened his mind, so as to enable him to receive the truths contained in his blessed word. I do not at present recollect how long he staid with me, but I think it was something less than a year. It was then thought advisable by his friends to place him in the country, and boarding was taken for him in the neighborhood of Mr. T., of A. Yours &c. ANN SNOWDEN.

## ANECDOTE OF UNIVERSALISM.

Sir,—The following anecdote was communicated by a gentleman of undoubted veracity, intimately acquainted with the characters, and facts, to which it alludes. In a town, in the interior of this Commonwealth, some years past, the board of Selectmen was composed of four gentlemen, who were professed Universalists; the fifth was a pious physician, and a member of an Orthodox church. During the year, these gentlemen had not entered into any religious disputes; and had conducted the business of their office in harmony. At their last meeting, it was agreed by the four Universalists to have a pull with the Doctor. For this purpose, they selected their most able champion. After the business was finished, the champion said, "Doctor, we have been very happy in being associated with you the year past, and that the business of the town has been conducted with so great harmony, and so much to our satisfaction, and I believe, to the satisfaction of our constituents. We have found you to be a man of good sense, of extensive information, of unblemished integrity, and of the purest benevolence. It is astonishing to us, that a man of your amiable character should believe the doctrine of future punishment." To which the Doctor replied, "Gentlemen, I should regret very much the forfeiture of the good opinion, which your partiality has led you to entertain of me. Will you have the goodness to answer candidly, a few questions? Do you believe in a future state?" They replied, "we do." "You believe that death will introduce all men to a state of perfect happiness?" "Of this we have no doubt." "Are you now happy?" "We are not; we are far from it." "How do men act when they are unhappy, and know that happiness is within their reach?" "They endeavor to attain that happiness." "Do you believe that I understand the nature and operation of medicine?" "We have no doubt, Doctor, of your skill in your profession; but what has that to do with the subject?" "In this box, said the Doctor, taking a tin box in his hand, "are pills, which if you swallow each of you one hour, out of this world of trouble and pain, your doctrine be true, place you in a world of perfect felicity. Will you accept one?" "No, sir." "Will you?" "No, sir." When they had all refused, the Doctor said, "You must excuse me, gentlemen, from embracing your doctrine, until I have better evidence that you believe it yourselves." This closed the dispute. [Fidelmus.]

## LETTER FROM MR. BREWER.

Extract of a letter from the Rev. Josiah Brewer to the editor of the Religious Intelligencer, dated Smyrna, Jan. 17, 1831.

DEAR SIR,—It is only three days since the Palestine arrived here from Constantinople, bringing with it many precious indications of even an increased interest in the cause of Greek education. We are still feasting on the contents of the different religious periodicals and find on the pages of the Intelligencer, (for which we thank you most sincerely,) abundant evidence that the zeal is not slackened, which it has manifested for years, in behalf of a people, who in the primitive ages of Christianity chiefly composed the churches of Thessalonica, Berea, Philippi, Athens and Corinth, and furnished a Timothy and Titus to the work of spreading the gospel. Not however without prayers and labors, trials and discouragements, did the gospel first achieve its conquests in the regions of Macedonia and Achaia, nor ought we to expect to see its latter triumphs but by similar means. Some of the latter our brethren in Independent Greece are beginning to experience, as you will see by the following extract of a letter from Mr. King. I send it as additional evidence (if any be needed) of the propriety of our remaining among the Greeks of Turkey, and to call forth more fervent prayers from those who long to see both the one and the other standing forth in the liberty wherewith Christ shall set them free.

I regret to find that according to the new system of mutual instruction adopted in Greece, the gospel is to be read only once a week, that is Saturdays in the afternoon, and that there will be only one copy of the Sacred Scriptures in the schools. This is not as it should be. The prayers to be used in the schools contain petitions to the Virgin Mary, saying 'all our hope is in thee'—also to the saints. All this, together with the placing of images in the schools, looks unfavorable to the progress of civilization and true religion in Greece.

I lately had an interview with Mr. Monstaxides, and stated to him freely, that as a friend of Greece, I regretted the introduction of images in the schools, and that I considered

ed the attempt to make an image of the Almighty, as such a violation of the commands of God, as the crime of murder, and that we had a horror of such an attempt.

"He said in reply that when he gave his approbation to the new system, he did not think at all of the subject,—that he only took the religion as he found it, and that he had no design whatever to injure Dr. K's school, or do any thing in opposition to it,—that he thought of it, it would have been easy to leave out the images, and substitute something else."

We see from the above what I have deeply felt and often expressed, that exertions for the benefit of Greece should have been early. The good which Dr. Korck's school has been the means of accomplishing, and which it is out of the power of a jealous government to undo, it would not be easy now to accomplish by a like amount of labor and money. The same is true also of the press. Six months or even three months ago, had we one under our direction here, a vast amount of influence might have been acquired over the Greek church in Turkey, by printing for them a grammar and a few elementary works on education which the master of the College had prepared. Now they have quite recently purchased a press of their own, and when they can make their own books, they will not be very likely to welcome ours. However, ceasing from too high expectations of the gospel being advanced by worldly causes, let us look for its success more to its legitimate means—the blessing of God on the faithful exhibition of truth.

Yours &amp;c. J. BREWER.

From the S. S. Journal.

## INTERESTING FACT.

[Reported by one of the Agents of the Sabbath School.]

I select the following from many interesting facts, which have reference to the cause in which I have been engaged, and which during my labors, fell within my own observation.

Mr. B. is a young friend of mine, who for a long time has appeared as a public professor of religion, and had been pursuing his studies for some time with the design of entering the ministry. During the past year he had occasion to make a lengthened visit in the county, near \*\*\*\*, his place of residence. Here he was induced to organize, and superintend a Sunday school. Before this period, notwithstanding outward profession, his views seemed to have been vague and indefinite on the subject of religion. His deportment, too, was influenced by respect only to his own character; and his education had been directed, and his views influenced by his friends, to the work, or rather to the office of the ministry, and he had been accustomed to view the object as his destination, rather than his duty. In the course of his engagement, however, as superintendent and teacher in the Sunday School, and in attempting an exposition of the testament to his class, the truth took possession of his soul. From this period his mind received a new impulse, and was no longer able to rest under former impressions; he felt a conviction of his own state, as a guilty and condemned sinner, and under this conviction he sought mercy at the cross of the Saviour. He found it, and has obtained a joy and peace in believing. The important change, not more decided than influential, has been followed by a devotion of his time, talents and affections, to the service of his God & Saviour.

## CLOSE ROOMS AND CONFINED AIR FOR RELIGIOUS MEETINGS.

We know of no practice more deserving of universal reprobation than that which prevails in many of our villages and country parishes, of holding crowded religious meetings in rooms where it is absolutely difficult to breathe. From 50 to 100 persons are frequently crowded into one or two small rooms, often well heated beforehand, by a fire or stove, and here confined from one to two hours with scarce a breath of fresh air. The practice, always wrong, has of late, during the season of special religious attention, become almost intolerable. It calls loudly for a tone of decided complaint and remonstrance. We have waited long in the hope that others would take up the subject. At length, goodness, and faintings, or a state of feeling bordering upon one or the other, are so likely, as the summer heat approaches, to become the order of the day, that we feel constrained to bear testimony against an evil so easily remedied.

Why should there be such a banishment and fear of fresh and pure air at these places? We know the evil is unintentional—that it arises from neglect and inadvertence; but what of this? There is often absolute danger from it to persons of delicate health and feeble nerves. At all events, any thing, rather than good effects ought to be expected from the continuance of the practice. A few facts on the subject may serve to open the eyes of all persons possessed of common sense. It is computed that by the process of breathing, an adult unit for purposes of respiration, and actually poisons, so far as the sustaining of life is concerned, at the rate of a gallon of air per minute. Confine an adult to a hoghead of air, and he would die in little more than an hour. In the same manner 40, 60 or 100 persons entirely confined to 40, 60, 100 hogheads of air in a room, would perish in like manner.

At Calcutta, of 146 persons, confined in a room 18 feet square, with only one window, 123 died within ten hours. The impure air was allowed to be the sole cause of their death. This fact speaks volumes of instruction. Every man, and indeed every child, can draw the proper inference.

We might dwell upon the stupifying and bewildering effects of such an atmosphere upon the mental faculties, even where it does not endanger health. Strange appearances and exhibitions flow from it, which are often ascribed to other causes. But we forbear. Enough has been said for those who will take the trouble to think.

Utica Journal.

Ex-Governor Houston.—The Clarksville Tocsin states that the gentleman has, in a letter to a friend in that town, signified his intention "to leave his exile and participate again in the business, pleasure and honors of civilized society." Having consented to yield to the earnest solicitations of his friends in that behalf, it is expected he will commence the practice of the law in that place.

The correspondent of the New-York Journal of Commerce at Washington, says that the Hon. Hugh L. White has accepted the appointment of Secretary of War.

## LONGEVITY IN THE UNITED STATES.

A friend has furnished us with the following list of aged persons who have died in the U. States:

1727. At Natick, Mass. John Thomas, an Indian, aged 110. He was among the first of the praying Indians. He joined the church, when it was first gathered in Natick by Mr. Eliot, and was exemplary through life.

1732. At Newmarket, N. H. Wm Perkins, born in England, aged 115.

1736. At Durham, N. H. John Buss, 105—minister and physician.

1750. At Newton, Mass. Mary Davis, 116.

1752. At Philadelphia, Edward Drinker, 102.

At Middleborough, Ms. Mrs. Hope Nelson, 105.

1765. At Fishkill, N. Y. Mr. Eaglebert Hoff, 128.

He was born in Norway; was a lad driving a team when news was brought that king Charles I. was beheaded; served as a soldier under the prince of Orange, afterwards king William, in the time of king James II.

In queen Ann's wars went a privateering out of New York, being then 70 years of age. When he returned he married, had 12 children; afterwards lived a widower 33 years; read easily, without ever using spectacles. His memory and senses entire and strong till death, occasioned by a fall.

1757. At Portsmouth, N. H. Robert Macklin, a native of Scotland, 115.

1759. In North Carolina, Mathias Bayley, 136. His eye sight remained good, and his strength was remarkable till death.

1790. At Holliston, Mass. Mrs. Winchell, aged 104.

1791. At Exeter, N. H. Mrs. Bonny Hayley, 100. She was accustomed, once in every summer, till within 3 or 4 years of her death, to drive from a wharf, and swim across the river and back again.

1794. In North Carolina, Wm Taylor, 114.

1795. The father of Gov. Sullivan died at the age of 100.

1796. In Virginia, Charles Roberts, 116, a native of England.

1798. At Shrewsbury, Mass. Mrs. Mary Jones, 105.

1801. At Kingston, Mass. Ebenr Cobb, 107 years 8 months and 6 days.

1802. In England, Alice, a slave, 116.

1804. East Sudbury, Mass. Eph. Pratt, 116.

1808. In Georgia, Michael Dougherty, 135. The day before he died he walked two miles.

1816. New York, the celebrated and venerable Obediah Chief, Skeneand, 110.

1818. In Middlebury, Mass. Sarah Norton, negress, 116.

1819. In Maine, Widow Sarah Olin, 101.

1820. In Boston, Elizabeth Bayley, 101.

— N. Carolina, Miss Jane Oliver, 106.

— N. Carolina, Solomon Nabit, a native of England, 143.

— Whitehall, N. Y. Henry Francisco, 134.

— New York, Mrs. Hannah R. Rivers, 100. She was born in Port Malton, island of Minorca [Salon Olin].

The Theatre's "beggarly account of empty boxes." The paper which is probably most devoted to the interests of the theatre of any in this city, exposes its "deserted walks to the public gaze." The benefits, this season, appear to be decidedly unprosperous;—for, with but one or two exceptions, the boxes, on such occasions, have exhibited a display of patronage, about as discouraging as we should wish to see. Mr. and Mrs. Smith on Monday evening, with all the efforts in their favor, just escaped, and a little better, the "expenses." Now this ought to be expected. Yankers are not so ready to give, and like to have good *pro quo* in every thing. They are therefore not inclined to give much for these "benefits," when they find they are no "benefit" to them, or their children, or their country.

Physician out of practice.—We received, a few days since, a letter from a Physician in one of the New England States—an ardent friend of our cause—in which he says: "I will merely say that my practice as a Physician has diminished more than one third, in consequence of the temperance of the people." Journ. of Human.

In a late debate in the Legislature of Connecticut on the compensation of Deputy Sheriffs, it was stated that their business had diminished one half within a few years.

## MOUNT PLEASANT CLASSICAL INSTITUTE.

TRON—AMHERST, MASS.

TO BE OPENED.

FRANCIS FELLOWS, PRINCIPAL.

J. WORTHINGTON NEWTON, PRINCIPAL.

LIBERTY CARDELLA, INSTRUCTOR IN ITALIAN, MUSIC AND DRAWING.

JOSEPH A. DUBOIS, INSTRUCTOR IN FRENCH & SPANISH.

CHAS. C. POMEROY, INSTRUCTOR IN ENGLISH AND COMMERCIAL DEPARTMENTS.

WILLIAM F. N. FLETCHER, INSTRUCTOR IN MATHEMATICS.

THOMAS MAXWELL, INSTRUCTOR IN RHETORIC & ELUCIDATION.

MARY H. NILES, INSTRUCTOR IN LATIN.

EVANGELINE S. HOLMES, INSTRUCTOR IN GREEK.

GEORGE MONTAGUE, INSTRUCTOR IN THE COMMERCIAL DEPARTMENT, AND CLERK.

JOSEPH B. GREGG, MAINTENANCE.

THE Session of this Institution will commence on the 26th inst. The branches taught are Mathematics, Greek, Latin, French, Spanish, Italian, Rhetoric and Education, Drawing, Book-keeping, and the ordinary studies of what is usually designated an English Academy. Such instruction has been given for instruction that the student can be conducted in the study of these subjects to any desirable extent. A constant and active intellectual discipline is maintained. From eight to nine hours a day are devoted to study and recitation. The number of officers and instructors is eleven; and the number of students, not less than ten pupils, one hour is devoted to each recitation, and about forty hours of instruction are given every day.

The religious instruction consists of Biblical lectures, religious service in the chapel of the institution and at the village church, and application of the principles of the Bible in the exercise of government and of general influence. A systematic course of gymnastic exercise is maintained throughout the year, and all the students required to engage in it.

Students are all members of one family. The nature of the government is parental, and designed not only to regulate the present conduct, but also to direct permanently and deeply the whole character.

Students are admitted at any time; but none for a short period (less than one year). The annual charges, including instruction in all the studies (except music), board, room, bedding and room furniture, fuel, lights, washing and mending, is two hundred and fifty dollars, payable semi-annually in advance. May 25.

## WILSON ON THE SABBATH.

JUST PUBLISHED BY CROCKER & BREWSTER, 47 Washington St. Boston.

THE HON. J. H. THURGOOD, AND PERPETUAL OBLIGATION OF THE LORD'S DAY, asserted in Sermons, delivered at the parish church of St. Mary, Isleington, in the months of July and August, 1829. By DANIEL WILSON, A. M. Author of Lectures on the Evidence of Christianity. First American edition, with an introductory Preface by Rev. Dr. Woods, of Andover.

CONTENTS.—SERMON I. The Institution of a Weekly Sabbath in Paradise, and its Continued Authority, until the delivery of the Moral Law. SERMON II. The Authority and Dignity of the Sabbath under the Law of Moses.—SERMON III. The Sabbath sanctified under the Gospel from Paganistic superstitions, and set forth in more than its original Dignity and Glory.—SERMON IV. The Sabbath transferred by Divine authority, from the Seventh to the First day of the week, or Lord's day.—SERMON V. The Practical Duties of the Christian Sabbath.—SERMON VI. The unpeppable importance of the right Observation of the Sabbath with the evils of the opposite abuse.—SERMON VII. The guilt which is contracted by Christian nations in proportion as they depart from the Sabbath.

These sermons, which I most devoutly wish may be circulated and read through the United States, suggest the only method of enforcing the sanctification of the Sabbath, which seems to me to promise any real success. Let men be addressed on the subject from the pulpit and the press; and let the law be addressed, as the author addresses them, with sound argument, and with earnest and affectionate exhortation and entreaty; let them be addressed as rational and moral and accountable beings, whose everlasting destiny will be fixed according as they profane the Sabbath, or keep it holy. Let the sacredness of the day be inculcated upon the minds of children and youth, and let the faithful instructions of parents and teachers be accompanied and enforced by a good example; and let all who reverence the Sabbath lift up their fervent supplications to him who is the Lord of the Sabbath, that he would graciously interpose, and bring men every where to remember and love the day of spiritual rest;—let these and other congenial methods be pursued, and with the divine blessing, it will ere long be seen by all men, that the objections which have been made against the doctrine of these discourses, have sprung from depravity or ignorance; and that the appointment of a sacred day is the source of immeasurable good to the world, and is one of the highest manifestations of divine love."

Rev. Dr. Wood's Introductory Preface.

## BOOK BINDER WANTED.

A YOUNG man of good character and habits, who is capable of taking charge of a large Book binding establishment in Boston, may apply at the Boston Book-store, 204 Washington St. June 1.

## PARLOUR LECTURES.

WILLIAM HYDE has just received at the Boston Bookstore 134 Washington Street.

PARLOUR LECTURES on Scriptural History, by a Mother.

SPIRITUAL MIRROR, with Engravings.

THE THREE HISTORIES, by Maria Jane Jewsbury.

THE THEOLOGICAL CLASS BOOK by Rev. W. Cogswell. DAILY PRAYER by FENKEL.

LIBRARY OF OLD ENGLISH WRITERS.

SONG OF THE AFFECTIONS, by Mrs. H. H. H.

RELIGION AND THE TRIUMPH OF FAITH, a poem by REV. DANIEL HUNTINGTON.

ABOLITION OF THE SLAVE TRADE, by CLARKSON.

ANNUAL RETROSPECT OF PUBLIC AFFAIRS for 1831.

400 sets COPIES PLATE prints for BIBLE PLATES.

MEMOIRS OF THOMAS SCOTT, abridged for Sabbath School Libraries. June 1.

## NEW BOOKS.

A NEW Translation of the Book of Psalms, with an introduction by Geo. R. Noyes.

THE THREE HISTORIES. The History of an Enthusiast. The History of a Nonconformist. The History of a Realist. By Maria Jane Jewsbury.

On the Formation of the Christian Character. Addressed to those who are seeking to lead a Religious Life. By Henry Wain, Professor of Polity Eloquence and Pastoral care in Harvard University.

The Times of the Saviour; by Harriet Martineau.

Family Library, No. XX. History of chivalry and the Crusades; by G. R. James, Esq. Just received and for sale by PRINCE & PARKER, No. 9 Cornhill. J. I.

## REMOVAL.

HILLIARD, GRAY & CO. have removed to the College Building, No. 112 Washington Street, where they will continue the publishing and selling of Law, School and Classical Books. May 25.

## GROTON ACADEMY.

THE SUMMER TERM in this Institution will commence on Monday the 6th of June next, and continue eleven weeks. The school is open to youth of both sexes. Connected with the Academy is a good Library and Chemical and Philosophical Apparatus. An Assistant has been engaged, whose attention will be principally given to instruction in Penmanship and Book-keeping. During the term, a course of Chemical and Philosophical lectures, connected with the most interesting experiments, will be given, to which the scholars will be admitted free of expense. Particular attention will be paid to the morals of the pupils both in and out of school, and no pains spared to train them to the love of sound science and to the practice of virtue. Tuition 25 cents per week.

JAS. FOWLER, Preceptor.

## WARREN ACADEMY IN WOBURN.

THE Trustees of Warren Academy in Woburn inform the public, that the Summer quarter will commence on Monday the 6th of June next, and continue eleven weeks. The school is open to youth of both sexes. Connected with the Academy is a good Library and Chemical and Philosophical Apparatus. An Assistant has been engaged, whose attention will be principally given to instruction in Penmanship and Book-keeping. During the term, a course of Chemical and Philosophical lectures, connected with the most interesting experiments, will be given, to which the scholars will be admitted free of expense. Particular attention will be paid to the morals of the pupils both in and out of school, and no pains spared to train them to the love of sound science and to the practice of virtue. Tuition 25 cents per week.

JAS. FOWLER, Preceptor.

## NEW JEWELRY.

WILLIAM M. WESSON, has taken the Store No. 105 Washington Street, and has opened a good assortment of JEWELRY and FANCY GOODS of the latest fashion, and will be sold very low.

N. B.—Silver Spoons manufactured to any pattern, and of genuine silver. May 4.

## BREWER &amp; BROTHERS.

IMPORTERS and Dealers in Drugs, Medicines, Chemicals, Surgical Instruments and Perfumery.

Wholesale and Retail. May 4.

\*Traders, Physicians and Families supplied on the most favorable terms. May 4.

## STOCK OF GOODS.

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